



DISTANCE OF A MONTH'S JOURNEY
PUBLICATIONS

ESTRANGEMENT THE STRANGERS AND THOSE MANIFEST UPON THE TRUTH

SHAYKH ABU MUS'AB AS-SURI



ESTRANGEMENT, THE STRANGERS, AND THOSE MANIFEST UPON THE TRUTH

فصل من الكتاب:

‘الدعوة المقومة الإسلامية العالمية’

Shaykh Abū Mus’ab as-Sūrī

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises belong to Allāh, and may His Peace and Blessings be upon His final Prophet and Messenger

EDITOR'S INTRODUCTION

Due to the recent events and calamities facing the *Ummah*, it was felt that the Muslims were in need of reminding about some of the basic tenets of Islām,

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يُتَنَفَعُ الْمُؤْمِنِينَ﴾

﴿And remind, for indeed, the reminder benefits the believers﴾¹

those tenets that the Muslim *Ummah* is in need of returning to, if they hope to alleviate the dire condition, as described by the Messenger of Allāh ﷺ, faced by Muslims today, East and West.

عن ثوبان، قال: قال رسول الله ﷺ: يوشك الأمم أن تداعى عليكم كما تداعى الأكلة إلى قصعتها، فقال قائل: ومن قلة نحن يومئذ؟ قال: بل أنتم يومئذ كثير، ولكنكم غثاء كغثاء السيل، ولينزعن الله من صدور عدوكم المهابة منكم، وليقذفن الله في قلوبكم الوهن. فقال قائل: يا رسول الله، وما الوهن؟ قال: حب الدنيا وكراهية الموت

Thawbān narrates that the Messenger of Allāh said, “*The people will soon summon one another to attack you as people when eating invite others to share their dish.*” Someone asked, “Will that be because of our small numbers at that time?” He replied, “*No, you will be numerous at that time;*

¹ *Adh-Dhāriyāt* (51):55

but you will be scum and rubbish like that carried down by a torrent, and Allāh will take the fear of you from the breasts of your enemy and will put Wahn into your hearts.” Someone asked, “What is Wahn?” The Messenger of Allāh replied, “Love of the world and hatred of death.”²

In addition, as English speakers we thank Allāh the Most Kind (and those responsible) for the massive body of both, classical and contemporary Islamic works that have been translated, or written in the English language for the benefit of the English speaking Muslims.

However, we cannot overlook the fact that many extremely valuable and historically celebrated works have been systematically hidden and obscured from the non-Arabic speaking world. The vast majority of these works are centred around, and deal with the noble topic of *Jihād*, such that one could easily be fooled into thinking that the issue of *Jihād* is restricted solely to struggling against one's own desires (*Jihād an-Nafs*). While one cannot deny this integral, essential, and praiseworthy facet of *Jihād*, the reality needs to be highlighted to the Muslim world, for Allāh has taken a covenant from those possessing knowledge to spread it amongst the people.

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

And [mention, O Muhammad], when Allāh took a covenant from those who were given the Scripture, [saying], “You must make it clear [i.e., explain it] to the people and not conceal it.”³

In addition, it is also incumbent on those qualified to clarify another extreme contemporary misconception; that *Jihād* is just mindless bloodshed and slaughter, and its aims are merely to kill. Like the example of *Jihād an-Nafs*, bloodshed, killing, and slaughter do accompany the physical *Jihād*, however these are not its sole aims, nor its goals. Rather, its aims and goals are

² Sunan Abū Dawūd: Kitāb al-Malāhim

³ Āl ‘Imrān (3):187

altogether more lofty and divine, as can be seen by the statements (and actions) of the Prophet Muhammad ﷺ:

He ﷺ said,

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمدا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم؛ إلا بحق الإسلام، وحسابهم على الله

“I have been ordered to fight against the people until they testify that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establish the prayer and give the zakāh. Then, if they do that, their blood and wealth will be protected from me – except in accordance with the right of Islām. And their reckoning will be with Allāh, the Exalted.”⁴

He also said ﷺ, thus outlining the goal of fighting,

من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله

“The one who fights to make the word of Allāh supreme is the one fighting for the sake of Allāh.”⁵

...

Another factor of vital importance, which the topic of this treatise addresses, is the solution to some of the questions widespread amongst many of the Muslims youth in these tumultuous times, when there seems to be much confusion surrounding contemporary *Jihād* and the *Jihādī* groups. With many feeling disillusioned and let down by some of the actions, stances, and deviancy of some of the, once celebrated groups and personalities, this work should help to bring into perspective the realty confronting the *Ummah*.

⁴ *Sahīh al-Bukhārī, Sahīh Muslim, Sunan at-Tirmidhī, Sunan an-Nasā’ī, Sunan Abū Dawūd, Ibn Mājah, Musnad Ahmad, al-Bayhaqī, Ibn Hibbān, al-Darqutnī, and Muwatta’ Imām Mālik.*

⁵ *Sahīh al-Bukhārī and Sahīh Muslim*

Allāh says,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ﴾

﴿*So fight, in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to join you]*﴾⁶

Therefore, regardless of others, the Muslim is required to fight the disbelievers and incite others to do the same, even if they are alone. While this work outlines the general characteristics of those encompassed by Allāh's promise of guidance and preservation, leaving the believers with a firm handhold.

In light of this, we are proud to present to our readers the first chapter from Shaykh Abū Mus'ab as-Sūrī's monumental work *Da'wah al-Muqawwimah al-Islāmiyah al-Ālamīyah* (*The Global Islamic Resistance Call*). A work recognised by the disbelievers (although sadly by very few of the Muslims) as being one of the most important contemporary works on the topic of contemporary *Jihādī* thought and strategy.⁷ At present, only a relatively small portion of the 1600 page work has been translated into the English language, therefore we hope to; if Allāh prolongs our lives, embark upon the immense task of the translation the remainder of this valuable work.

Due to the current situation in the Muslim world, we do not know whether will be able to achieve this task, therefore we have decided to begin with what we believe are the most crucial and pertinent topics from the book English speaking readers are most in need of comprehending.

References for the Qur'ānic verses and *Ahādīth* mentioned in the text have been added, along with footnotes elaborating on some of the points

⁶ *An-Nisā'* (4):84

⁷ With the remaining two being Shaykh Ayman adh-Dhawāhirī's *Fursān Tahta ar-Rayah an-Nabī* (*Knights Under the Prophet's Banner*), and Abū Bakr Nājī's *Idārah at-Tawahhush* (*The Management of Savagery*), which addresses the topic of *Jihād* from a local and regional perspective.

mentioned by the author that some readers may not be familiar with. In addition, definitions for Arabic terms, and biographical notes have been included for those individuals or groups referred to throughout the text.

We hope that this small effort of ours will be of benefit to our brothers and sisters in Islām, and fill a void, deliberately left open by the cowards and enemies of Islām.⁸

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⁸ For those interested in additional reading on the topic addressed in this work, please refer to, Abū Qatādah al-Filistīnī, *Characteristics of the Victorious Party in the Foundation of the State of the Believers (The Land of ash-Shām)*, and Ibn Rajab al-Hanbalī and Imām al-Ājurri, *The Journey of the Strangers*

Dedicated to the translator of this work Muhammad, who was amongst those who act upon their knowledge. We ask Allāh the Exalted that He accepts him from amongst the martyrs. *Āmīn*

BIOGRAPHY OF SHAYKH ABŪ MUS'AB AS-SŪRĪ

Abū Mus'ab as-Sūrī, aka Mustafā ibn 'Abd al-Qādir is today considered by many Western analysis's and counter-terror experts to be a key figure and strategist in the global Jihadist movement, and is the subject of at least one biographical account in the English language.⁹ This is in much part due to his strategic writings and lectures detailing and analysing contemporary Jihadist movements, also outlining his proposed strategy for the it future. Amongst these works are:

- *The Global Islamic Resistance Call* (Text and Audio)
- His commentary on R. Taber's classic book on Guerrilla Warfare, *The War of the Flea*¹⁰ (Text and Audio)
- *Administration for Guerrilla Warfare Organisations* (Text and Audio)
- *History of Islamic Movements*
- *A Summary of the Principles of Movement and Communications Security*
- *The New World Order*
- *Lessons in the Theory of Guerrilla Warfare* (Text and Audio)
- *Fighting Groups*
- *Understanding Leadership*
- *Selected Readings from the Book: The Syrian Experience*
- *A Summary of my Testimony Regarding the Algerian Jihād*
- *Jihād is the Solution* (Audio)

His works have, until relatively recently, been largely ignored by many of the Muslims, and Jihadist community in particular, despite the depth and significance of his works, in addition to the importance the disbelievers have accorded to the Shaykh and his works. Indeed, it has been suggested by many

⁹ Refer to Brynjar Lia's, *Architect of Global Jihad*

¹⁰ This important work is considered 'recommended reading' for anyone interested in the subject of Guerrilla warfare from a strategic point of view, along with Carlos Marighella's *Minimanual of the Urban Guerrilla* (1969), and Bob Newman's *Guerrillas in the Mist*, which both deal more with the tactical and practical aspects of Guerrilla warfare.

of Shaykh Abū Mus'ab's contemporaries that, that like many of histories pioneers, his thought and works were definitely ahead of his time (as far as the Jihadist community goes) and as a result were met with indifference, and even sometimes reproach. Some of this was because the Shaykh would freely utilise works of the disbelievers, especially in the field of military tactics and strategy, and this was felt by some of the more zealous youth to oppose Islamic principles.¹¹ Nevertheless, the Shaykh's most renowned and circulated work, *The Global Islamic Resistance Call*, was released in December 2004, nearly a year before his arrest, and remains to be circulated amongst Muslim intellectuals and *Mujāhidīn* until this day.

It is widely reported, although open to much speculation and debate, that he was captured by Pakistani security forces in October 2005 in Quetta, Pakistan, who then handed him over to the Americans who had placed a five million dollar bounty for information leading to his capture. It is then rumoured that the Americans subsequently transferred him to the custody of the Syrian regime, although this claim would appear somewhat dubious based upon known US policy related to the War on Terror, and Allāh knows best.

...

Abū Mus'ab As-Sūrī was born in October 1958 (1378 *hijrī*) in Aleppo, Syria. He went on to study mechanical engineering before becoming a member of the *Fighting Vanguard* (طليعة المقاتلة), a Muslim Brotherhood (الإخوان المسلمين) affiliated group founded by Shaykh Marwan Hadīd,¹² amidst the 1976 revolt

¹¹ However, the actions of the Messenger of Allāh ﷺ in the Battle of the Trench are contrary to this mistaken claim, wherein he adopted the novel approach borrowed from the Persians, in digging a trench around Madīnah.

¹² He is the Shaykh and *Mujāhid*, Marwan Hadīd. He led an armed revolt against the Syrian regime in Hama in response to their disbelief. Allāh decreed that he and a number of his students and companions would be captured and sentenced to death for his part in the hostilities, however he was later acquitted as the regime feared the response of the people should they execute the Shaykh. Thereafter, the Shaykh spent his time in preparation for the coming days, so in the year 1973 when the state officially abrogated from their constitution that Syria was an Islamic Republic, the Shaykh delivered a fiery speech in one of the mosques in Hama and took the 'pledge of death' from a number of the youth present. Eventually he, along with his newlywed wife and one of his students, were cornered in an apartment in Damascus. The ensuing battle would see more than a thousand of the regimes

in Syria. During that period, he completed a number of military courses and training programmes in neighbouring Jordan, taught in the most part by absconding soldiers from the Syrian army (such as Shaykh Abū Firās as-Sūrī, may Allāh have mercy on him¹³). He also received military training by Iraqi and Egyptian army officers in both, Baghdad and Cairo, made possible because of both regimes support for the Syrian branch of Muslim Brotherhood (or perhaps more accurately, their opposition to the Hafiz al-Assad regime). Abū Mus'ab as-Sūrī went on to graduate as a military instructor at Muslim Brotherhood bases in both Jordan and Iraq, where he specialised in explosives, guerrilla warfare, and special operations.

During the 1982 battles in Hama, the Baghdad based Muslim Brotherhood leadership, appointed him as a member of the senior military leadership, then under the overall command and leadership of Shaykh Sa'īd Hawā. At that time, Abū Mus'ab was appointed as second-in-command to the military leader in charge of North West Syria.

In the wake of the Syrian regime's destruction of Hama city, and the general failure of the revolt and *Jihādī* experiment against the regime, Abū Mus'ab declared his resignation from the Syrian Muslim Brotherhood. However in reality, this was due to the latter's support for the secular *National Coalition* (تحالف الوطني), which included a mixture of secular and communist groups, in addition to the Iraqi branch of the Baath regime.¹⁴

police and intelligence officers participate, with a large number of them being killed. After a battle lasting several hours, the Shaykh was incapacitated because injury. He finally died in the Nusayri prisons, may Allāh accept him. Refer to Shaykh 'Abdullāh 'Azzām's commentary on *Surah at-Tawbah* (p.21-25)

¹³ He was born in a village near Damascus, Syria in 1950, and went on to fight the Syrian regime in the Syrian *Jihād* of the mid-seventies. Thereafter, he participated in the Soviet-Afghan *Jihād* from 1981 onwards, both fighting the Soviets and training *Mujāhidīn*. During that period, he also completed both a Masters and Doctorate in Islamic studies, and acted as a representative for *al-Qā'idah* (AQ) in its meetings with other Islamic groups in the region. He left Afghanistan for Yemen in 2004, where he remained until returning to Syria in 2012 to participate in the *Jihād*, and was a *Majlis ash-Shūrā* (Consultative Committee) member for the Syrian AQ branch, *Jabha an-Nusrah*, until he was killed in a US airstrike in the Syrian province of Idlib in 2016 - may Allāh accept him.

¹⁴ The Baath party is a secular and socialist party underpinned by the ideas of pan-Arabism

After many unsuccessful attempts by Abū Mus'ab to revive the *Jihād* in Syria, he found himself in Pakistan. Whilst there, he met Shaykh 'Abdullāh Azzām in Peshawar,¹⁵ where the latter convinced him to join the *Jihād* in Afghanistan against the Soviets by training newcomers from the foreign *Mujāhidīn*.

During his time in Afghanistan, he furthered his studies, augmenting previous qualifications he had obtained from the Faculty of History at the Beirut Arabia University in Amman, Jordan. Abū Mus'ab paid particular attention to the works of Ibn Taymiyyah¹⁶ and his student Ibn Qayyim,¹⁷ not to mention many of the books authored by the *Salaf*, also the renowned scholars of Najd. He was also greatly influenced by the works and ideas of Sayyid Qutb¹⁸ and Shaykh 'Abdullāh 'Azzām.¹⁹ Additionally, he shared very close

¹⁵ Peshawar is a town in north west Pakistan straddling the Pak/Afghani border. During the 80s, it was a bustling logistics hub for the Afghani *Jihād* and *Mujāhidīn*

¹⁶ He is *Shaykh al-Islām, Taqī ad-Dīn* Abī al-'Abbās Ahmad bin 'Abd al-Halīm bin 'Abd as-Salām bin Taymiyyah. He was born in Harran, on the 10th of Rabi' al-Awwal 661 *hijrī*, and moved to Damascus when he was seven years old. He was famous for his extensive knowledge, understanding of the religion, opinions, piety, abstinence, and the works that he authored, many of which continue to be studied in Islamic institutions, mosques, and Muslim homes across the world. He was also a leading figure in inciting and leading the Muslims in their *Jihād* against the Mongol swathes that, up until that point, had decimated the Muslim *Ummah*. He was imprisoned by those who opposed him a number of times throughout his life because of his stances in defence of the truth. *Al-Hāfidh* (ibn Hajar) adh-Dhahabī said about him, "If I had to swear standing between the corner of the *Ka'bah* and the *Maqām* of Ibrahim, I would swear that I have not laid my two eyes on anyone like him, nor has he seen anyone as knowledgeable as himself." He died in Damascus in the year 728 *hijrī*.

¹⁷ He is the Imām, Abū 'Abdullāh Shams ad-Dīn Muhammad ibn Abū Bakr, more commonly known as ibn Qayyim al-Jawziyyah. He was born in 691 *hijrī* in Zar', a small village near Damascus. His most famous teacher was Shaykh ibn Taymiyyah, who he accompanied for sixteen years until ibn Taymiyyah's death. From the most renowned of ibn Qayyim's students were ibn Kathīr, al-Hafidh adh-Dhahabī, and ibn Rajab. He authored more than sixty works, characterised by their touching addresses to the heart and soul. Amongst the most famous of these works are *Zād al-Ma'ād* and *Madārij as-Sālikīn*. He died at the age of sixty, in the year 751 *hijrī*.

¹⁸ Shaykh Ibn Jibreen (*Office of the Presidency of Islamic Research and Legal Verdicts*) said about him, "Sayyid Qutb (is) among the scholars of the Muslims and among the people of Da'wah. Allāh has brought benefit by (him) and through (him) He has guided many people." He (Sayyid Qutb) authored many influential books, a number of which have been translated into the English language, the most well-known amongst them being *Milestones* and his

relationships with Osama bin Laden²⁰ and Shaykh ‘Abd al-Qādir bin ‘Abd al-‘Azīz,²¹ whom he benefitted from a great deal from in the fields of Islamic

famous *Tafsīr, In the Shade of the Qur’ān*, which is one of the most popular Qur’ānic explanations in the English language. Amongst some of his most renowned (and prophetic) stances was his declaring, “Indeed our words will remain lifeless, barren, devoid of any passion, until we die as a result of these words, whereupon our words will suddenly spring to life and live on amongst the hearts that are dead, bringing them back to life as well...” (*Milestones*). He was subsequently sentenced to death by the Egyptian regime for his Islamic activism, and works, such as ‘*Milestones*’. On receiving his death sentence in court, he said, “*Al-Hamdulillāh* (all praise is for Allāh) I performed *Jihād* for fifteen years until I earned this *Shahādah* (martyrdom).” Sayyid Qutb was hung along with a number of his companions on August 29, 1966.

¹⁹ Shaykh ‘Abdullāh Yūsuf ‘Azzām was born in Palestine in 1941. He obtained a B.A. Degree in *Sharī‘ah* (Islamic Law) in 1966 from the *Sharī‘ah* college in Damascus University, a Master’s Degree in *Sharī‘ah* from al-Azhār University, and a PhD in the Principles of Islamic Jurisprudence (*Usūl Al-Fiqh*) from the same University in 1973. He also held various teaching and university lecturing posts throughout the years. He participated in both the *Jihād* in Palestine in the late sixties and Afghanistan in throughout the eighties. He was a scholar, writer, skilled orator and caller to Islām, in addition to being a *Mujāhid*. He would say, “I feel that I am nine years old: seven-and-a-half years in the Afghan *Jihād*, one-and-a-half years in the *Jihād* in Palestine, and the rest of the years have no value.” His popularity and influence on the Muslim masses was so great that *Time Magazine* said about him, “He was responsible for reviving *Jihād* in the 20th Century.” In November 1989 in Peshawar, Pakistan, he along with two of his sons and the son of the late Shaykh Tamīm al-‘Adnānī were assassinated by a roadside bomb whilst on their way to attend the Friday prayers.

²⁰ He needs little introduction, as his biography is known to many, Muslim and disbeliever alike. He was the seventeenth son of a millionaire Saudi construction company owner, who travelled to Peshawar, Pakistan, and then Afghanistan in 1984, where he became the student and close companion of Shaykh ‘Abdullāh ‘Azzām - May Allāh have mercy upon him. There, he went on to found the *Services Bureau* (مكتب الخدمات) and would become one of the most renowned funders of the Afghan *Jihād*, through his wealthy Gulf connections and his own personal fortune. However, he also took part in the fighting along with other Arab *Mujāhidīn* and gained notoriety after the battle of Jaji in 1987, in which the *Mujāhidīn* repelled a fierce assault spearheaded by Russian special forces (*Spetsnaz*). Bin Laden was one of the key founders, and leader of *al-Qā‘idah*, which would see him as the world’s most wanted man, and one on the most revered contemporary *Jihādī* figures until his eventual assassination in Abbottabad, Pakistan, by US Seal Team 6 in 2010 - may Allāh have mercy on him. It is most unfortunate that there does not exist any detailed biographical accounts on the Shaykh’s life written by Muslims in the English language, however for those who wish to, they may refer to the works of Michael Scheuer, *Osama bin Laden*, and Peter L. Bergen’s *The Osama bin Laden I Know*.

knowledge. As such, Abū Mus'ab would regularly visit him, in addition to giving him his works to proof read and edit.

After the defeat of the Soviet forces in Afghanistan, Abū Mus'ab travelled to London upon the invitation of Shaykh Qārī Sa'īd Jazā'irī in 1994. There he established *The Office for Studies of War in the Islamic World*; the same office that arranged for two interviews with Osama bin Laden, with the first being for ABC, and the second for the BBC.

However, upon the news of the Taliban's successful establishment of the Islamic Emirate in May 1996, Shaykh Abū Mus'ab would made *hijrah* there in the following year, giving *Bay'ah* (the pledge of allegiance) to Mullah 'Umar²² - may Allāh have mercy upon him - in Kandahar. He subsequently established a fighting group along with the *Military Camp of the Strangers*²³ in the Qargar military base in Kabul in collaboration with the Taliban's Ministry of Defence. During this time, Abū Mus'ab also worked in the media department, establishing *The Centre for the Strangers for Islamic Studies and*

²¹ Also, also known as Sayyid Imām 'Abd al-Azīz ash-Sharīf, about whom Shaykh Abū Mus'ab as-Sūrī wrote, "And the Egyptian *Jamā'at al-Jihād* published a number of important research projects and it culminated that with the great book *Al-'Umdah Fī I'dād al-'Uddah*, by its Shaykh, 'Abd al-Qādir Ibn 'Abd al-Azīz, may Allāh free him. And perhaps this book was from the most important book of the Afghan Arabs. And it filled a great developmental void within the Arab military camps at that time. And it remained one of the most important books of the *Jihādī* movement." (*The Global Islamic Resistance Call*, p.718, in *Retractions from Behind Bars*). However, after his release from prison, it became apparent that the Shaykh retracted many of his previous stances in addition to adopting many clearly erroneous positions - and may Allāh forgive us and guide us.

²² He is *Amīr al-Mu'minīn*, Mulla Muhammad 'Umar, born in 1962 in Orūzkān, Kandahar. He was from a renowned family, and lineage of scholars and students of knowledge. He followed in his families footsteps, but was disrupted from his Islamic studies at the onset of the Soviet invasion of Afghanistan in 1978, which he participated in from the very beginning. He went on to be one of the founders of the Taliban movement in 1994, a movement began by *Mujāhid* scholars and students of knowledge, as was its leader from its inception to his death in 2013 (although the exact date is a question open to debate), may Allāh have mercy on him. His stance in relation to refusing to hand over Osama bin Laden to the US was exemplary, earning him the respect and admiration of millions of believers and disbelievers alike. Refer to ibn Mahmūd's, *The Giant Man* for more details.

²³ معسكر الغرباء. The camp was eventually destroyed by US airstrikes in the 2001 invasion

Media, producing the magazine; *Cases of those Manifest upon the Truth*, and writing for the ‘*Sharī’ah*’ newspaper, the Taliban’s official media outlet.

After the fall of the Taliban government in the wake of the 2001 US bombing and invasion, Shaykh Abū Mus’ab as-Sūrī would continue to be on the run as a fugitive, and one of the world’s most wanted terrorists, until his eventual 2005 arrest.

We ask Allāh to preserve him, free him from the captivity of the disbelievers, and cause this work to weigh on his scale of good deeds on the Day of Judgement.

ESTRANGEMENT, THE STRANGERS, AND THOSE MANIFEST UPON THE TRUTH²⁴

²⁴ As-Sūrī, *Da'wah al-Muqawwimah al-Islāmiyah al-'Ālamīyah* (The Global Islamic Resistance Call), pp. 77-88

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ﴾

﴿So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.﴾²⁵

قال رسول الله ﷺ: بدأ الإسلام غريبا وسيعود غريبا كما بدأ فطوبى للغرباء

“Islām began as something strange and it will return to being strange as it began. So Tūbā²⁶ (glad tidings) is for the strangers.”²⁷

قال رسول الله ﷺ: لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين على من ناوهم حتى يقاتل آخرهم المسيح الدجال

²⁵ Hūd (11):116

²⁶ It is said that Tūbā means something good. Allāh mentions this word in Sūrah ar-Ra’d (13:29) of His Final Revelation:

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ﴾

﴿Those who believe and do righteous deeds, Tūbā is for them and a pleasant destination.﴾

According to Ibn Kathīr’s *Tafsīr* (1/281), Ibrāhīm An-Nakha’ī (may Allāh have mercy upon him), the great Tābi’ī, said it means, “good is for them.” Qatādah said, “When a man says Tūbā for you it means you have attained something good. ‘Ikrimah and Mujāhid said that Tūbā means Paradise. And it is also said that Tūbā refers to a tree in Paradise which the Prophet ﷺ spoke of when he ﷺ said, “Verily, there is a tree in Paradise under the shadow of which a rider can travel for a hundred years without being able to cover (it’s distance) completely.” (Sahīh Muslim). This is what seems to be indicated in the above *hadīth*, due to another *hadīth* reported from the Prophet ﷺ, in which he said, “Tūbā is a tree in Paradise. Its (shade’s) distance (in traveling) is one hundred years. And the garments of the inhabitants of Paradise will be extracted from its branches.” Imām Al-Albānī graded it *hasan* in his *Silsilat-ul-Ahādīth as-Sahīhah* (1985)

²⁷ Sahīh Muslim (1/130)

“There will remain a party from my Ummah fighting upon the Truth, manifest against those who oppose them, until the last of them fights al-Masīh ad-Dajjāl.”²⁸

²⁸ *Sahīh, Musnad Imām Ahmad and Sunan Abū Dawūd*

In this Jewish/American era - as they claim - we are in the shadow of days in which the Muslims in comparison to the disbelievers are strangers; and the Muslims that pray, in comparison with the other hundreds of millions of Muslims are strangers. And the Muslims who call towards the true faith and correct *Aqīdah*²⁹, in comparison to the practicing Muslims are strangers; and the ones that call towards Allāh while enjoining good and forbidding evil, in comparison with these believers are strangers. And the ones that call to *Jihād* against the enemies of Allāh and repelling the transgression of the transgressors from the disbelievers, apostates, and hypocrites are the strangest of the strangers.

The messenger ﷺ was truthful, because we are upon (and are witnesses to) what he gave us glad tidings of (when he ﷺ said),

لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين على من ناوأهم حتى يقاتل آخرهم المسيح الدجال

“There will remain a party from my Ummah fighting upon the truth, manifest against those who oppose them, until the last of them fights al-Masīh ad-Dajjāl.”

He ﷺ also mentioned their (the Victorious Group’s) steadfastness when he ﷺ said,

لا تزال أمة من أمتي ظاهرين على الحق لا يضرهم من خالفهم حتى يأتي أمر الله وهم ظاهرون على الناس

*“There will remain a group from my Ummah that are manifest upon the truth, not harmed by those who oppose them until Allāh’s command comes, and they are manifest upon the people.”*³⁰

²⁹ *Aqīdah* (عقيدة): faith, or belief. In the Qur’ān, the term *īmān* is used, which refers to both belief and actions; however, subsequent scholars utilised the term ‘*Aqīdah* in order to single out belief alone (separate from actions), thus facilitating learning of later generations of Muslims.

³⁰ *Sahīh Muslim* and *Sahīh al-Bukhārī*

We write this book to those strangers who are manifest upon the truth, not harmed by those who abandon them, and fighting for this religion until Allāh's command comes. We write this book while the group of steadfast believers are patient and resilient in the face of the savage attacks of America and her allies'. While they do not care about Americas arrogance, her numerous allies, nor her slaves' attempts to demoralise (the *mujāhidīn*). This (group of believers) have become the strangest of the strangers amongst the people; strangers manifest upon the Truth and fighting upon it in various dispersed locations (throughout the earth)... We write this book for them. We write this book while we are living - by Allāh's grace that He gives to whom He wills, and we ask him for sincerity, steadfastness, and acceptance by his mercy - while our *mujāhidīn* and *muhājirīn* brothers in the path of Allāh are in the most severe conditions of estrangement, siege, pursuit, killing, and confinement.

Indeed, we present (some of) the provisions we strengthen ourselves by, and make ourselves firm. We present it as a glad tiding to those steadfast and patient men, those we assume that are *... true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.*³¹

We also present this to all those determined to join the caravan of the strangers, embarking upon the path of those *manifest upon the truth* of the coming generations, who by them, Allāh will raise the flag of his religion, and show every Pharaoh, Haman,³² apostate (leader), and their armies, what they were fearing.

³¹ Al-Ahzāb (33):23

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا﴾

³² Haman was a tyrannical minister of the Pharaoh Musā (peace be upon him) was sent to. Allāh mentions him in a number of places in the Qur'ān: *And We did certainly send Moses with Our signs and a clear authority To Pharaoh, Haman and Qarun, but they said, "[He is] a magician and a liar." And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.* Al-Ghāfir (40):24-25. *And Pharaoh said, "O*

Indeed, from the best of provisions and glad tidings - we present as an introduction for the chapters of this book, some scents from the fragrance of the purified *Sunnah*. Along with some of the blessed reports detailing the attributes and conditions of estrangement, the strangers, those manifest upon the truth, and those who are fighting for the sake of this religion not caring about those who abandon or disagree with them until the command of Allāh comes. In addition to some of the reports of what delights Allāh has prepared for them from (His) glad tidings in this world, and honour in the afterlife.

We hope that (by this introduction) Allāh will strengthen the hearts of the believing youth³³ who are determined to fight; fight the transgression of America and her allies, (accompanied) with hearts filled with faith, and fingers poised on the trigger.

Therefore, to all those who love to die for the sake of Allāh, just as the worshipers of America love life... for them, and through them, we gather the fragrances of these illuminated prophetic reports.

The following is an abridgement from the chapter; ‘*Status of Estrangement*’,³⁴ from the book *Madārij as-Sālikīn* by Imām ibn Qayyim - may Allāh have mercy upon him:

eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.”﴾ Al-Qasas (28):38. *Indeed, Pharaoh and Haman and their soldiers were deliberate sinners. Al-Qasas (28):8, ﴿And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not out-runners [of Our punishment]. So each We seized for his sin﴾ Al-Ankabūt (29):98.*

³³ The Arabic term used here, *Shabāb* (شباب), loosely translated as ‘youth’, actually refers to those between the age of puberty and forty years old. Thereafter, one is referred to as a *Rajul* (رجل) (man).

³⁴ *Madārij as-Sālikīn*, pp.151-156

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۖ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ﴾

﴿So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.﴾³⁵

His (ibn Taymiyyah) citing of this verse in this chapter is an indication of his vast amount of knowledge and understanding of the Qur'ān. For indeed, the strangers in this world are those whose attributes are mentioned in this verse, and they are the people whom the Prophet ﷺ described (in the following narration):

بدأ الإسلام غريبا وسيعود غريبا كما بدأ فطوبى للغرباء, قيل ومن الغرباء يا رسول الله؟ قال الذي يصلحون إذا فسد الناس

“Islām began as something strange, and it will return to being strange just as it begun, so Tūbā (glad tidings) is for the strangers.” They (the companions) said, “And who are the strangers O messenger of Allāh?” He said, “The one who rectify the affairs when the people have become corrupt.”³⁶

[...] On the authority of ibn Mas'ūd (may Allāh be pleased with him): the Messenger of Allāh ﷺ said,

إن الإسلام بدأ غريبا وسيعود غريبا كما بدأ فطوبى للغرباء, قيل ومن الغرباء يا رسول الله؟ قال النزاع من القبائل

³⁵ Hūd (11):116

³⁶ Sahīh Muslim (145&146), Musnad Imām Ahmad and at-Tabarānī

“Islām began as something strange, and it will return to being strange just as it began, so Tūbā (glad tidings) to the strangers.” They said, “And who are the strangers O Messenger of Allāh?” He said, “The Nuzā’ (those who extract themselves) from their tribes.”³⁷

And in the *Hadīth* of ‘Abdullāh ibn ‘Amr (may Allāh be pleased with them both), he said that,

قال النبي ﷺ ذات يوم ونحن عنده "طوبى للغرباء" قيل ومن الغرباء يا رسول الله؟ قال ناس صالحون قليل في ناس كثير من يعصيم أكثر من يطيعهم

The Messenger of Allāh said one day while we were with him, “glad tidings to the strangers.” It was said, “Who are the strangers O Messenger of Allāh?” He said, “a few righteous people in the midst of many (evil) people. Those who disobey them are more than those who obey them.”³⁸

Imām Ahmad narrated on the authority of ‘Abdullāh ibn ‘Amr from the Messenger of Allāh ﷺ, that he ﷺ said,

إن أحب شيء إلى الله الغرباء, قيل ومن الغرباء؟ قال الفرارون بدينهم يجتمعون إلى عيسى ابن مريم عليه السلام يوم القيامة

“Indeed the most beloved thing to Allāh are the strangers.” It was said, “Who are the strangers?” He said, “Those who flee with their

³⁷ *Musnad Imām Ahmad* (5/296), *Sunan ibn Mājah* (3988), *Sunan At-Tirmidhī* (5/18) and he said it was authentic. It has also been recorded by al-Khattābī in his *Gharīb-ul-Hadīth* (1/175). Shaykh al-Albānī declared it weak (ضعيف) in his collection *al-Ahādīth as-Sahīhah* (1273)

³⁸ Al-Haythamī (may Allāh have mercy upon him) said in *Majma’ az-Zawā’id* (7/278): “In its chain is Ibn Lahā’ah and there is weakness in him.” The *hadīth* can be found in the *Musnad* of Imām Ahmad (2/177). It is authentic due to its many paths of narration. Imām Al-Albānī authenticated it in *Sahīh al-Jāmi’ as-Saghīr* (3291)

religion - they gather with 'Īsā ibn Maryam on the Day of Resurrection."³⁹

[...] And the *Hadīth* of al-Qāsim: on the authority of Abī Umāmah, on the authority of the Messenger of Allāh ﷺ:

قال ﷺ عن الله تعالى: إن أغبط أوليائي عندي لمؤمن خفيف الحاذ ذو حظ من صلاته أحسن عبادة ربه وكان رزقه كفافا وكان مع ذلك غامضا في الناس لا يشار إليه بالأصابع وصبر على ذلك حتى لقي الله ثم حلت منيته وقل تراثه وقلت بواكيه

He ﷺ said that Allāh said, "the one who most deserves to be envied, to me, is the believer who has meagre conditions, whose share is in his prayer, worships his lord well, his sustenance is just sufficient to provide for him. Along with that, he was obscure amongst the people, such that fingers are not pointed towards him, and was patient upon that until he met his Lord. Death will have come early to him, his estate will be small, and his mourners few."⁴⁰

[...] Al-Hasan (al-Basrī)⁴¹ said, "The believer in this world is like a stranger, he does not become grieved because of its lowliness, and he does not compete for its glory. He is in his own state, and people

³⁹ This *hadīth* is weak (ضعيف). Reported by Ahmad in *az-Zuhd* with a weak chain of narration. Al-Ājurī also reports the *hadīth* in *al-Ghurabā'* with another chain on narration which is also weak.

⁴⁰ This *hadīth* is weak (ضعيف). Reported by Ahmad (5/252, 255), at-Tirmidhī (2347), ibn Mājah (4117), and al-Hākim (4/123). Al-Albānī classified it as weak in his *Da'īf Sunan ibn Mājah* (897).

⁴¹ Al-Hasan al-Basrī was born two years before the death of 'Umar ibn al-Khattāb, in the year 21 *hijrī*. As a child, 'Umar made Du'ā for him saying, "O Allāh, grant him understanding in the religion and cause him to be loved by the people." He (al-Hasan) was renowned for his extensive knowledge, fiqh, narrating *Ahādīth*, and his participation in *Jihād*. At the time of his death in the year 110 *hijrī*, his popularity was such, that, according to adh-Dhahabī "... all of the people attended the funeral of al-Hassan after the Friday prayer, and preoccupied themselves with it to the extent that there was not a single person left in the mosques to pray the 'Asr prayer (in congregation in the mosque), and we do not know of any occasion in the history of Islām that this had happened up until this day." (*Siyar A'lām an-Nubalā'* [4/587], in al-Khan, 'al-Hasan ibn Yasār al-Basrī...' p.364

are in another. People are relieved of him while he is (busy) struggling against his own soul.”

These are the ones who are truly holding on to the ember (burning coals), while most of the people, actually all of them, blame them. Because of their strangeness amongst the people, people consider them backwards, and innovators that broke away from the general masses. [Shaykh Abū Mus’ab as-Sūrī comments: **look at this description and compare it to the state of the *mujāhidīn* fighting against America, the Jews, and their allies today... (Just) look at how the media, and even the majority of the Imāms during their Friday sermons portray them!**]

The meaning of the Prophet’s ﷺ words “*nuzā’* from their tribes”, is that Allāh sent his Messenger ﷺ to all of the people of earth while they were upon different religions; worshipping idols, fires, statues, the cross, (in addition to the) Jews, Sabians,⁴² and the philosophers. Islām when it first appeared was strange and those who embraced it, responding to Allāh and His messenger ﷺ were strangers in their own areas, and amongst their tribes, families, and relatives. As such, the ones who responded to the call of Islām were the *nuzā’* from their tribes. They embraced Islām, leaving their relatives and tribes, thus becoming true strangers. (This continued)

⁴² According to ibn Kathīr in his *Tafsīr* (for verse 2:62, 1/250), “There is a difference of opinion over the identity of the *Sabians*. Sufyān ath-Thawrī said that, Layth ibn Abū Sulaym said that, Mujāhid said that, ‘The *Sabians* are between the *Majūs* (Zoroastrians), the Jews and the Christians. They do not have a specific religion.’ Similar is reported from Ibn Abī Nājih. Similar statements were attributed to ‘Atā’ and Sa’īd ibn Jubayr. They (others) say that the *Sabians* are a sect among the People of the Book who used to read the *Zābūr* (Psalms). Others say that they are a people who worshipped the angels or the stars.

It appears that the closest opinion to the truth, and Allāh knows best, is Mujāhid’s statement and those who agree with him like Wahb ibn Munabbih, that the *Sabians* are neither Jews nor Christians nor *Majūs* nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their *Fitrah* (instinctual nature). This is why the idolaters used to call whoever embraced Islām a *Sābī*, meaning, that he abandoned all religions that existed on the earth.

Some scholars stated that the *Sabians* are those who never received a message by any Prophet. And Allāh knows best.”

Until Islām became manifest and its message spread, and people embraced Islām in (large) groups, thus their estrangement diminished. After that, Islām (eventually) started becoming strange (once again) until it became as strange as when it had begun.

However today, the true Islām that the Messenger ﷺ and his companions were upon (may Allāh be pleased with them), is stranger than when it first appeared, even though its symbols and marks are apparent, widespread, and known (amongst the people). Therefore, the true Islām is (indeed) very strange, and its (true) followers are the strangest of the people.

How could one small sect not be strange while there are seventy (odd) sects,⁴³ all with followers, leaders, positions, and states, and none able to be *successful* except by going against and opposing what the Messenger ﷺ brought. For indeed, what the Messenger ﷺ came with contradicts their opinions, desires, and all of what they are upon of suspicions and innovations (they have adopted only because they are to their advantage), along with their desires, which they strive for. [Shaykh Abū Mus'ab as-Sūrī comments: **“look at what ibn Qayyim is saying, (and he was) in the eighth century hijrī; that Islām in his era was more strange than when it first**

⁴³ It is likely that the Shaykh is referring here to the narrations in which the Prophet ﷺ informed his companions about the *Ummah* splitting into seventy-odd sects, and Allāh knows best. Some of these narrations are as follows:

Recorded by Abū Dawūd in his *Sunan* (4579) from Abū Hurayrah: The Prophet ﷺ said, *“The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.”*

Also, recorded by ibn Abī Āsim and authenticated by al-Albānī, from Mu'āwiyah ibn Abī Sufyān: The Prophet ﷺ stated, *“Indeed, this Ummah will divide into seventy-three sects in desires. All of them are in the Fire except one, and that is the Jamā'ah (group).”* Ibn Mas'ūd described the *Jamā'ah* as being “... whatever complies with the Truth, even if you are alone.” (Narrated by ibn 'Asākir with a *Sahīh* chain). In another narration, the ‘Saved Sect’ (*al-Firqah an-Nājiah*) is that which the Prophet ﷺ described as, *“... that which I and my companions are on today.”*

appeared! So what can we say about today? - and we seek Allāh's help].

So how can the believer who takes a path towards Allāh whilst following the Messenger ﷺ not be strange amongst people whom obey their greed, and follow their false opinions while each of them is pleased with his own opinion? Just as the Messenger of Allāh ﷺ said,

مروا بالمعروف وانها عن المنكر حتى إذا رأيتم شحا مطاعا وهوى متبعا ودنيا مؤثرة
وإعجاب كل ذي رأي برأيه ، ورأيت أمرا لا يد لك به فعليك بخاصة نفسك، وإياك و
عوامهم فإن وراءكم أياما صبر الصابر فيهن كالقباض على الجمر

“Enjoin good and forbid evil until you see greed that is obeyed, desires followed, worldly life preferred (over the hereafter), everyone that has an opinion being pleased with his own opinion, and you see a condition that you will be unable to change. So worry for yourself, and beware of their general masses, for verily ahead of you are days that the one who is patient in them, will be as if he is holding on to a burning ember.”⁴⁴

For this reason, the true Muslim in this era; if he holds firm to his religion will have the reward of fifty of the companions.

In the collections of Abī Dawūd and at-Tirmidhī, from the *hadīth* of Abū Tha’labah al-Khushanī, in which he said, “I asked the Messenger of Allāh ﷺ about it [the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

⁴⁴ Reported by Abū Dawūd (4341), at-Tirmidhī (3060), ibn Mājah (4014), and others

﴿O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.﴾⁴⁵

فقال ﷺ: بل ائتمروا بالمعروف وتناهوا عن المنكر، حتى إذا رأيت شحاً مطاعاً وهوى متبعاً ودنياً مؤثرة، وإعجاب كل ذي رأي برأيه، فعليك بخاصة نفسك ودع عنك العوام فإن من وراءكم أيام الصبر، فيهن مثل قبض على الجمر للعامل فيهن أجر خمسين رجلاً يعملون مثل عمله. قلت يا رسول الله أجر خمسين منهم؟ قال أجر خمسين منكم

[So] he ﷺ said, 'Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see greed obeyed, desires followed, and the world preferred, and everyone is amazed with his own opinion. Then you should be worried about your own self in particular, and leave the general masses. Ahead of you are days in which patience is like holding onto an ember [of a burning piece of coal], for the doer (of righteous deeds) during them is like the reward of fifty men who do the likes of what he does.'"

'Abdullāh ibn al-Mubārak said, "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allāh! The reward of fifty men among us, or them?' he said, 'No! rather the reward of fifty men among you.'"

This great reward is due to their estrangement between the people, and their holding on to the *Sunnah* in the midst of the darkness of people's desires and false opinions.

So if the believer to whom Allāh bestowed knowledge in his religion, an understanding of His Book and the *Sunnah* of His messenger, and exposed (the reality of) what people are indulged in of desires, innovations, deviancies, and misguidance from the straight path which the Messenger ﷺ and his companions were upon... If he wants to tread upon the (true) path, then let him

⁴⁵ Al-Mā'idah (5):105

prepare himself for the insults of the ignorant and the people of innovation. (Prepare himself for) their degradation of him, their driving people away, and warning people from him, just as their predecessors from the disbelievers did with his leader (the messenger of Allāh ﷺ). (After patiently suffering all of this) he (proceeds to) calls them to (the straight) path, and insults what they are upon (of misguidance), then their destruction begins and they will seek to inflict him with calamities, prepare for him the (hangman's) noose, and mobilise their entire armies for him.

Therefore, he is strange in his religion because of the corruption of theirs; strange in his holding fast to the *Sunnah*, because of their holding fast to their innovations. Strange in his *Aqīdah*, because of the corruption in their beliefs. Strange in his prayer, because of their deficient prayers. Strange upon his path, because of their misguidance and corrupted paths. Strange in his relationships with them, because of the contrasts in their relationships. And strange in his interactions with them, because he interacts and deals with them according to that which they do not desire.

In summary, he is strange in both, his worldly and heavenly affairs. He does not find from the general masses someone who would help or assist him. He is a scholar amongst the ignorant hordes, a follower of the *Sunnah* amongst people of innovation, a caller to Allāh amongst the callers to desires and innovations. (He is) an enjoiner of good and forbiddener of evil amongst a people who view righteousness as immoral, and immorality as righteousness.

[End of ibn Qayyim quote from *Madārij as-Sālikīn*]

Following are some of the prophetic reports, detailing the honour, virtues, and attributes of the strangers and the condition(s) of estrangement:

In *Majma' az-Zawā'id*, on the authority of 'Abdullāh ibn 'Amr ibn al-Ās, on the authority of the Messenger of Allāh ﷺ, who said,

هل تدرون أول من يدخل الجنة من خلق الله عز وجل؟ قالوا الله ورسوله أعلم. قال: الفقراء المهاجرون الذين تسد بهم الثغور، وتتقى بهم المكاه، ويموت أحدهم وحاجته في صدره لا يستطيع لها قضاء، فيقول الله عز وجل لمن يشاء من ملائكته: اتوهم فحيوهم. فتقول الملائكة: نحن سكان سمائك، وخيرتك من خلقك، أفتأمرنا أن نأتي هؤلاء فنسلم عليهم. قال: إنهم كانوا عبادا يعبدوني لا يشركون بي شيئا، وتسد بهم الثغور، وتتقى بهم المكاه، ويموت أحدهم وحاجته في صدره لا يستطيع لها قضاء. قال فتأتيهم الملائكة ثم ذلك. فيدخلون عليهم من كل باب سلام عليكم بما صبرتم فنعم عقبى الدار

"Do you know who the first from Allāh's creation to enter paradise is?" (The companions) said, "Allāh and his Messenger know best." He said, "The poor muhājirūn (emigrants); the ones who due to them, the borders are protected, and through them harms are averted; one of them would die with his need unfulfilled in his chest. So Allāh says to whom he will from his angels, 'go to them and greet them.' The angels will say, 'we are the residents of your heaven, and the most favoured of your creation. Do you then order us to go to these people and greet them?' Allāh says, 'they used to be slaves worshiping me, not associating anything with me, the borders were protected by them, and harms were averted by them, and one of them dies while his need remains in his chest unfulfilled.' Then the angles go to them entering upon them from every gate saying, 'Peace be upon you for what you patiently endured, and excellent is the final abode!'"

In the *Musnad* of Imām Ahmad, on the authority of 'Abdullāh ibn 'Umar, on the authority of the Messenger of Allāh, that he ﷺ said,

يأتي الله قوم يوم القيامة نورهم كنور الشمس، فقال أبو بكر أنحن هم يارسول الله؟ قال لا ولكم خير كثير، ولكنهم فقراء المهاجرين الذين يحشرون من أقطار الأرض

“A people will come to Allāh on the Day of resurrection, their light is like the light of the sun.” So Abū Bakr said, “Are we them O Messenger of Allāh?” The messenger of Allāh said, “No, but for you (all) is a lot of good. However they are the poor Muhājirūn who will be resurrected from all parts of the earth.”⁴⁶

Imām (Sufyān) ath-Thawrī⁴⁷ said, “If you see a scholar with many friends, then know that he is confused, because if he spoke the truth, then they would hate him.”⁴⁸

Imām al-Ghazālī said,⁴⁹ “What the pious predecessors preferred from the sciences (of the religion) has become strange, actually it has become extinct;

⁴⁶ Musnad Ahmad (7076) 2/222

In another narration recorded by Abū Dawūd in his *Sunan* (3658), Abū Saʿīd al-Khudrī narrated: “I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing while a reader was reciting to us. All of a sudden, the Messenger of Allāh (ﷺ) came along and stood beside us.

When the Messenger of Allāh (ﷺ) stood, the reader stopped and greeted him.

He asked, ‘What were you doing?’ We said, ‘Messenger of Allāh! We had a reader who was reciting to us and we were listening to the Book of Allāh, the Exalted.’

The Messenger of Allāh (ﷺ) then said, ‘Praise be to Allāh Who has put among my people those with whom I have been ordered to stay.’ The Messenger of Allāh (ﷺ) then sat among us so as to be like one of us, and when he had made a sign with his hand they sat in a circle with their faces turned towards him.

The narrator said, I think that the Messenger of Allāh (ﷺ) did not recognize any of them except me.

The Messenger of Allāh (ﷺ) then said, ‘Rejoice, you group of poor emigrants, in the announcement that you will have perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich, and that is five hundred years.’”

⁴⁷ He is Abū ‘Abdullāh Sufyān ibn Saʿīd ath-Thawrī the successor, born in 97 hijrī. Ahmad (ibn Hanbal) said about him, “Do you know how the Imām (leader of the Muslims) is? I do not put anyone in my heart before Imām Sufyān ath-Thawrī.” He was the founder of his own *madhhab* (school of Islamic legal jurisprudence), with his followers including the likes of al-Fudhayl ibn ‘Iyādh. He was unrivalled in his level of excellence and scholarship in his time. There are some differences over the year of his death, however according to adh-Dhahabī he died at the age of 63 in the year 161 hijrī. (*Siyar Aʿlām an-Nubalāʾ* [7/249], *al-Imām Sufyān ath-Thawrī*... p.197

⁴⁸ Faydh al-Qadīr (4/274)

and what people are indulged in (today), most of it is innovated. Their (i.e. the pious predecessors) sciences are strange to the point that (even) the one that mentions it (now) is hated.”

These were a few of the reports from the narrations regarding estrangement and the strangers. May Allāh make us of them, and with them, in this life and the next.

⁴⁹ Abū Hāmid Muhammad al-Ghazālī, born in the year 450 *hijrī*. He was a scholar and *faqīh*, knowledgeable in many sciences. His book *Ihyā ‘Ulūm ad-Dīn* was perhaps is most renowned work. He died in the year 505 *hijrī*.

The following are some of the prophetic reports and narrations from the people of knowledge about the *Victorious Party (at-Tāifah al-Mansūrah)*; those who are manifest upon the truth fighting for this religion:

On the authority of Mu'awiyah (may Allāh be pleased with him) who said, "I heard the Messenger of Allāh ﷺ saying,

لا يزال من أمتي أمة قائمة بأمر الله لا يضرهم من خذلهم ولا من خالفهم حتى يأتي أمر الله وهم على ذلك

*'There will never cease to exist a party from my Ummah establishing the Command of Allāh; they will not be harmed by those who oppose them or contradict them, until the Command of Allāh comes, and they are manifest upon the people.'*⁵⁰

On the authority of Jābir ibn Samurah, the Messenger of Allāh ﷺ said,

لن يبرح هذا الدين قائماً يقاتل عليه عصاة من المسلمين حتى تقوم الساعة

*"This religion will remain established; a group of the Muslims will fight upon it until the Hour is established."*⁵¹

On the authority of Jābir ibn 'Abdullāh, that he said,

لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة

*"I heard the Messenger of Allāh ﷺ say, 'There will always remain a Party of my Ummah fighting upon the Truth, manifest until the Day of Resurrection.'*⁵²

⁵⁰ *Sahīh Muslim: al-Imārah* (3548, 3549), *Sahīh al-Bukhārī: Fardh al-Khumus* (2884) and *al-Manāqib* (3369), Ahmad (16305, 16323, 16324, 16276), and ibn Mājah: *al-Muqaddimah* (9)

⁵¹ *Sahīh Muslim*

⁵² *Sahīh Muslim: Kitāb al-Īmān* (225) and *Kitāb al-Imārah* (3547)

In the narration of an-Nasā'ī; on the authority of Salamah ibn Nufayl al-Kindī, he said,

كنت جالسا عند رسول الله فقال رجل يا رسول الله أذال الناس الخيل ووضعوا السلاح وقالوا لا جهاد قد وضعت الحرب أوزارها، فأقبل رسول الله بوجهه و قال: كذبوا الآن جاء القتال ولا يزال من أمتي أمة يقاتلون على الحق و يزيغ الله لهم قلوب أقوام و يرزقهم منهم حتى تقوم الساعة وحتى يأتي وعد الله والخيل معقود في نواصيها الخير إلى يوم القيامة وهو يوحى إلي أني مقبوض غير ملبث و أنتم تتبعوني أفنادا يضرب بعضكم رقاب بعض و عقر دار المؤمنين الشام

*"While I was sitting with the Messenger of Allāh a man came to him and said, 'O Messenger of Allāh Horses are being humiliated, weapons are being laid down, and people are claiming there is no more Jihād and war has ended.' The Messenger of Allāh said, 'They are lying! Fighting has just begun! Fighting has just begun! A party from my Ummah will remain fighting on the true path, and Allah will deviate the hearts of some men and will provide the fighters from them until the final hour starts and the promise of Allāh is fulfilled. And good is on the foreheads of horses until the Day of Judgment. It is being revealed to me that I will be departing you soon, and you would follow me while you are in groups striking each other's necks, and the refuge of the believers is in ash-Shām.'"*⁵³

⁵³ *Hadīth Hasan* (Good, acceptable); *Sunan an-Nasā'ī* (3/214)

In the commentary on an-Nasā'ī by as-Sindī, he states:

Humiliating horses means ignoring them and belittling their importance, or not using them for combat.

Fighting has just begun, fighting has just begun; the repetition is to reveal the importance of the message, and it means that fighting is only increasing and that Allāh has just prescribed it (made it obligatory) so how can it end so soon? Alternatively, it means that the real fighting has just begun; because so far they have been fighting only within their territory, the land of the Arabs, but now is time for them to carry the battle to further lands.

Allāh will deviate the hearts of some, means Allāh will always provide this party of believers with men to fight even if it means deviating their hearts (of their enemies) from *īmān* to *Kufr* (disbelief). That is to bless these believers by providing them with the honour of fighting for His sake, and the ultimate pleasure of pleasing Allāh.

Good is on the foreheads of horses means reward and booty, or honour and pride.

On the authority of al-Mughīrah (ibn Shu'bah), who said, “*I heard the Messenger of Allāh ﷺ saying,*

لا يزال ناس من أمتي يقاتلون على الحق ظاهرين حتى يأتيهم أمر الله

*‘There will never cease to exist a people from my Ummah manifest upon the people until Allāh’s command comes to them, and they are manifest.’”*⁵⁴

On the authority of Mu’āwiyah (ibn Abī Sufyān): “*The Messenger of Allāh ﷺ said,*

من يرد الله به خيرا يفقهه في الدين ولا تزال عصاة من المسلمين يقاتلون على الحق ظاهرين على من ناوهم إلى يوم القيامة

*‘Whoever Allāh desires good for, He grants him Fiqh (understanding) of the religion. And there will remain a group from the Muslims fighting upon the Truth, manifest against those who oppose them, until the Day of Resurrection.’”*⁵⁵

On the authority of Mu’āwiyah (ibn Abī Sufyān), the Messenger of Allāh said,

لا تقوم الساعة إلا وطائفة من أمتي ظاهرون على الناس ، لا يبالون من خذلهم ولا من نصرهم

The house of the believers is ash-Shām is referring to the end of time when (the lands of) Shām will be the stronghold of Islām, and the land of Jihād. (addition in the English translation of *Mashāri’ al-Ashwāq*, p.271, however it is not found in the Arabic version

⁵⁴ Narrated by Muslim: *Kitāb al-Imārah* (2554), and this is his wording. al-Bukhārī: *al-Manāqib* (3368), *al-I’tisām* (6767), and in *at-Tawhīd* (6905). *Musnad Ahmad* (17433), and *ad-Dārimī* (2325)

⁵⁵ *Sahīh Muslim*

*“the hour will not be established except that a party from my Ummah are manifest upon the people, not caring about who abandons them, nor who supports them.”*⁵⁶

The following is in the book *al-‘Umdah fī I’dād al-‘Uddah...* by Shaykh ‘Abd al-Qādir ibn ‘Abd al-Azīz - may Allāh guide him to his pleasure and relieve him of his distress, and free him from captivity⁵⁷ - under the title ‘Are the Saved Sect the Victorious Party?’ he said:

It is stated in most books of *Aqīdah* that the *Saved Sect* (*Ahl as-Sunnah wa’l-Jamā’ah*) is the *Victorious Party* (for example, refer to the last chapter in the book *al-Aqīdah al-Wāsiyah* by ibn Taymiyyah,⁵⁸ likewise, the introduction to the book *Ma’ārij al-Qabūl* by Hāfidh Hukmī, and other than these). However, what appears correct in my view is that the ‘*Firqah*’ and the ‘*Tāifah*’⁵⁹ are not synonyms, and that the *Tāifah* is a part of the *Firqah*. Based on this, the *Victorious Party* is a part, or some of those who are giving victory to the religion through (their) knowledge and *Jihād*, from within the *Saved Sect* that is upon the correct methodology (*Manhaj*) and *Aqīdah*. Consequently, we also say, that the *Mujaddid* (reviver

⁵⁶ *Ibn Mājah* (9)

⁵⁷ This work was written at a time when Shaykh ‘Abd al-Qādir, was imprisoned in Egypt. However, in November 2007, before his eventual release, excerpts from a book called *Wathīqat Tarshīd al-‘Amal al-Jihādī Fī Misr wal-‘Ālam* which was attributed to the Shaykh, began surfacing in certain state-owned and state-sympathetic Egyptian newspapers. These newspaper articles alleged that the Shaykh had written this book behind bars as ‘guidance’ towards the *Mujāhidīn*.

However, the author (or authors) of the ‘*Wathīqah*’ document claims that it is neither a retraction, nor a recantation of his former views; rather the author(s) claim that these views are - and always were - the views of the Shaykh, although it clearly contains positions contrary to the Shaykh’s previous works. (Refer to ‘*Retractions From Behind Bars...*’ pp.227-239)

⁵⁸ There exists an explanation of *al-Aqīdah al-Wāsiyah* in the English language by Dr. Muhammad Khalil Harras. The chapter in question can be found on pages 217-221. (*Sharh al-Aqeedat-il-Wasitiyah*)

⁵⁹ The *Saved Sect* (*al-Firqah an-Nājiyah*) (الفرقة الناجية), and The *Victorious Party* (*at-Tāifah al-Mansūrah*) (الطائفة المنصورة) are the two groups mentioned in various *ahādīth* which are the topic of this discussion.

of the religion)⁶⁰ is one of the members of the *Victorious Party*, being the one performing the most important (religious) obligations during in his era. In addition, the majority of the scholars also hold the opinion that the *Mujaddid* is one person. The evidence that the *Tā'ifah* is a part of the *Firqah* is the following:

1. Allāh's words:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ﴾

﴿For there should separate from every division (Firqah) of them a group (Tā'ifah) to obtain understanding in the religion...﴾⁶¹

This verse differentiates between *Firqah* and *Tā'ifah*, making clear that the *Tā'ifah* is a part of the *Firqah*, and they are the party from with the sect (helping the religion) through their knowledge and performing *Jihād*, as stated in the *tafsīr* of this verse by ibn Kathīr.

2. Knowledge and *Jihād* are the most important qualities of the *Victorious Party*. The (default) ruling for both of them is that they are *Fardh al-Kifāyah*;⁶² obligatory on some, but not upon all of the *Ummah*. Therefore the group from the *Ummah* that are

⁶⁰ The Prophet ﷺ said, “At the turn of every century, Allāh will send a person (مجدد) to rectify the religious affairs of this *Ummah*.” (*Sunan Abū Dawūd* (4278), and *Silsilat al-Ahādīth as-Sahīhah*, (2/151))

⁶¹ *At-Tawbah* (9):122

⁶² *Fardh al-kifāyah* (فرض الكفاية): a collective obligation. The performance of which is obligatory for the (Islamic) community as a whole: if a sufficient number fulfil the duty, the rest are relieved of it; if the duty is not performed, all of the community is liable for punishment. In contrast, to an act that is *Fardh al-'Ayn* (فرض العين), meaning is an individual obligation with no capable Muslim being exempted from it, such as the *Salāh* and (defensive) *Jihād* today.

(engaged in) spreading knowledge and waging *Jihād* are the Victorious Party.

The point of (mentioning) this, is that every Muslim should hasten to be part of the Victorious Party; who are supporting the religion with (their) knowledge, *Da'wah* and *Jihād*. Allāh said,

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

﴿So for this, let the competitors compete﴾⁶³

I say, along with what has been mentioned, know that (it is possible that) the Victorious Party can be the entire Saved Sect - and this will occur towards the end of times, wherein the believers will come gather in *ash-Shām*, and 'Isā (ibn Maryam) will descend to fight the *Dajjāl*, as is mentioned in the authentic reports.⁶⁴ Other reports

⁶³ *Al-Mutaffifin* (83):26

⁶⁴ Such as the narration reported by Imām Muslim in his *Sahīh* from Abū Hurayrah, who reported the Messenger of Allāh ﷺ as saying, "The Last Hour would not come until the Romans would land at al-A'māq or in Dābiq [towns in modern-day Syria]. An army consisting of the best (soldiers) of the people of the earth at that time will come from Madīnah (to counteract them). When they will arrange themselves in ranks, the Romans would say, 'Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them'; and the Muslims would say, 'Nay, by Allāh, we would never get aside from you and from our brethren that you may fight them.'

They will then fight and a third (part) of the army would run away, whom Allāh will never forgive. A third (part of the army). which would be constituted of excellent martyrs in Allāh's eyes, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry, 'The Dajjāl has taken your place among your family!' They would then come out, but it would be of no avail.

And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them in prayer. When the enemy of Allāh would see him, he would (disappear) just as the salt dissolves itself in water, and if he (Jesus) were not to confront them at all, even then he would dissolve completely, but Allāh would kill him (ad-Dajjāl) by his hand and he would show them their blood on his lance (the lance of Jesus Christ)."

support this, mentioning that the *Victorious Party* will be in *ash-Shām*, or *Bayt al-Maqdis*;⁶⁵ and this will be the situation during the final era of the *Victorious Party*. As for the eras before the end of times, then the *Victorious Party* may be (found) in *ash-Shām*, or elsewhere. (For more information) refer to words of the author (...) of *al-Fath al-Majīd*; *Sharh Kitāb at-Tawhīd*, in the explanation of the word ‘*Tāifah*’. And Allah knows best.

[End of quote]

⁶⁵ Referring to the narrations collected by Ahmad in which the Prophet ﷺ was asked as to where the *Victorious Party* would be, and he replied that they would be “*in and around al-Quds (Jerusalem)*”, and in another narration, “*in and around Bayt al-Maqdis.*” At-Tabarānī recorded the narration from Abū Hurayrah, who narrated that the Prophet ﷺ said, “*A group of my Ummah will not cease to fight at the gates of Damascus and at the gates of al-Quds and its surroundings. The betrayal of whoever deserts them will not harm them in the least. They will remain victorious, manifest upon the Truth, until the Final Hours is established.*”

So I say - and Allāh is the one who guides - what we benefit from what has previously been mentioned is that the scholars consider that the following categories (of Muslims) possess the (qualities) of the *Victorious Party*:

1. The people of knowledge of the Qur'ān and the *Sunnah*
2. The people of *Da'wah*, enjoining good and forbidding evil
3. The people of *Jihād* (the *Mujāhidīn*) in the way of Allāh

What is apparent to me, in reconciling between these attributes - and Allāh knows best - is the following:

1. Most of the predecessors (*Salaf*)⁶⁶ who considered the *Victorious Party* to be the people of *Hadīth* and knowledge, said that because the people of knowledge were (traditionally) the quickest of the people to perform *Jihād*, (especially) when it became an individual obligation, or when the numbers (of *Mujāhidīn*) were not sufficient (to repel the enemy).⁶⁷ There

⁶⁶ *As-Salaf as-Sālih* (السلف الصالح): The pious predecessors. The term refers to the first three generations of Islām, about whom the Prophet ﷺ said, “*The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness.*” Ibrahim (a sub-narrator) said, “*We used to be beaten (when we were young) for taking oaths by saying, ‘I bear witness by the Name of Allāh or by the Covenant of Allāh.’*” (*Sahīh al-Bukhārī*)

⁶⁷ However, with great sadness, today's ‘scholars’ condition could not be more different from their predecessors, who would rush to participate in *Jihād*, making every excuse to go out and fight, as the following narrations collected by ibn an-Nuhhās demonstrate:

Az-Zuhrī states that Ibn al-Musayab joined the army when he had already lost one of his eyes due to old age. He was told you are ill, he said, “May Allāh forgive me! Allāh says the *light and the heavy*. If I am incapable of fighting at least I will increase the number of the army and would guard your luggage.” (*Tafsīr at-Tabarī* [10/98])

(‘Abdullāh) ibn al-Mubārak reported, Anas ibn Mālik said that Abū Talhah al-Ansārī recited the verse:

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

﴿*Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh.*﴾ (9:41) and said, “I see that Allāh is ordering us to march forth whether we are young or old.” So he told his sons to prepare him for combat. They said, “you have already fought with the Messenger of Allāh until he died, and then with Abū Bakr until he died, and then with ‘Umar. So now let us fight on your behalf.” He said, “Prepare me for combat!” and they did. He went on an expedition in the sea and died. They did not find an

are a number of reports that some of (the *Salaf*) would visit the *Thaghūr* (border towns)⁶⁸ in excess of one hundred times, not with the intention to fight, but instead with the intention of hearing *hadīth*; because of the high number of *ahl al-hadīth* (scholars) present at the *Ribāt* outposts and areas of *Jihād*. This was in the time where the *ahl al-Hadīth* (scholars of *Hadīth*) were the *ahl al-Jihād* (people of *Jihād*), not (like today) when most of them (*ahl al-Hadīth*) became the people of (empty) talk, the people of ‘*Qīl wa Qāl*’,⁶⁹ and the people of excessive questioning.⁷⁰

island to bury him until seven days later and his body did not change. (ibn al-Mubārak, *Kitāb al-Jihād* [1/116], and al-Hākim, *al-Mustadarak* [2/104], in *Mashārī’ al-Ashwāq...* pgs.26&27, and pgs.271&272 in the English translation)

Whereas today, the vast majority of the ‘scholars’ are busy searching for every excuse not go out for *Jihād*. For example, a brother narrated (directly) to me that he was once present when a well-known ‘Shaykh’ (name withheld) was asked as to why he often preached about *Jihād*, but had neglected to go forth himself. He replied by saying, “If I go (for *Jihād*), (then) who will guide my followers?”

What is more, is that many go even further and instead of admitting their love of this life and hatred of death, they actively discourage, seeking to prevent the Muslims from responding to the obligation of *Jihād*, even though they know full well *Jihād* is *Fardh al-‘Ayn*. As a result, they become the mouthpieces and representatives for Shaytān! Imām ibn Hazm said about such people, “There is no greater sin after disbelief (in Allāh) than (the sin of) forbidding (a Muslim) from fighting against the disbelievers, (thus) ordering that the sanctities of the Muslims be handed over to the disbelievers.” (ibn ‘Abd al-Barr, *al-Kāfī*, p.250, in *Fiqh al-Jihād...*, p.32)

⁶⁸ *Thaghr* (نحر), pl. *Thaghūr* (نحور): outposts, or generally used to refer to the lands of *Ribāt* (رباط): those frontiers lands (borders) between the Muslims territories and those of the disbelievers. The Muslims that guard these outposts are called *Murābitīn*.

⁶⁹ *Qīl wa Qāl* (قيل وقال): An Arabic expression similar to the English phrase, “He said, she said.”

⁷⁰ Excessive questioning is a trait, although unfortunately widespread amongst many Muslims today, that is condemnable in Islām, as can be seen from the following narration: Muslim recorded in his *Sahīh* (3095) that Abū Hurayrah (may Allāh be pleased with him) reported: “Allāh’s Messenger (ﷺ) addressed us and said, ‘O people, Allāh has made Hajj obligatory for you; so perform Hajj.’ Thereupon a person said, ‘Messenger of Allāh, (is it to be performed) every year?’ He (the Noble Prophet ﷺ) kept quiet, and he repeated (these words) thrice, whereupon Allāh’s Messenger (ﷺ) said, ‘If I were to say Yes, it would become obligatory (for you to perform it every year) and you would not be able to do it.’ Then he said, ‘Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. Therefore, when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.’”

Indeed, the *Victorious Party* are the ones occupying the vanguard of performing the most necessary obligations in their eras, from the previous three categories - knowledge, *Da'wah*, and *Jihād*. Thus, in an era like that of al-Bukhārī and Imām Ahmad's, the Islamic caliphate was very strong and dominant, waging war against its enemies, and causing the *Jizyah* and humiliation⁷¹ to be a reality for its disbelieving neighbours. Therefore, it

⁷¹ Allāh the Most High says in *Sūrah at-Tawbah* (9:29),

﴿فَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

﴿Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight them] until they give the *jizyah* willingly while they are humiliated.﴾

In ibn Kathīr's explanation of this verse he said:

(**while they are humiliated** means) disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honour the people of *Dhimma* or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abū Hurayrah that the Prophet ﷺ said, "Do not initiate the *Salām* [greeting] to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley."

This is why the Leader of the faithful `Umar ibn al-Khattāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of *Hadīth* narrated from `Abd ar-Rahmān ibn Ghanm al-Ash`arī that he said, "I recorded for `Umar ibn al-Khattāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of *ash-Shām*:

In the Name of Allāh, the Most Gracious, the Most Merciful.

This is a document to the servant of Allāh `Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us, we requested safety for ourselves, our children, our property, and the followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims.

was appropriate that the leaders of the *Victorious Party* were those who were undertaking the most important (duties that the *Ummah* was in need of at the time); and this was (spreading) knowledge of the *Sunnah* and *Jihād* against the innovations by clarifying the doubts and misconceptions (*Jihād al-Bayān*). (It was also appropriate that the leaders of the *Victorious Party* were the leaders) discharging the obligation of *Jihād*

We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors (of our houses of worship) for the wayfarer and passer-by. Those Muslims, who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit (or betrayal) against Muslims. We will not teach our children the Qur'ān, publicize practices of *Shirk*, invite anyone to *Shirk* or prevent any of our fellows from embracing Islām, if they choose to do so.

We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets.

We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices (with prayer) at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.

When I gave this document to 'Umar, he added to it,
'We will not beat any Muslim.'

... These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our *Dhimma* (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion."

against the leaders of falsehood and oppression; those who were corrupting and innovating, like the example of Imām Ahmad⁷² (when he stood) against Banū ‘Abbās⁷³ and the innovation of the ‘creation of the Qur’ān’.⁷⁴ Therefore, (at that time) those duties were an unmanned front,

⁷² He was Shaykh al-Islām Abū ‘Abdullāh, Ahmad ibn [i.e. Muhammad ibn Hanbal, adh-Dhuhli, ash Shaybānī al-Marzī, al-Baghdādī. He was born in the year 164 *hijrī* and began seeking knowledge at the age of 15. He studied under many of the greatest scholars of his time, and himself taught many of the greatest scholars of his day. Amongst his students and those who narrated from him were al-Bukhārī, Muslim, Abū Dawūd, ash-Shāfi‘ī, ‘Alī ibn al-Madīnī, and Yahyā ibn Ma‘īn. His status cannot be over-estimated, much in part to his stance, despite his imprisonment and subsequent torture, in defence of the *Sunnah* (religion) during the *fitnah* wherein the rulers (Caliph) of the time adopted the heretical opinion that ‘the Qur’ān was created’ He died in the year 241 *hijrī*.

Qutaybah ibn Sa‘īd said about him, “The best of the people of our time is ‘Abdullāh ibn al-Mubārak, and then this young man (meaning Ahmad ibn Hanbal) - and if you see a man who loves Ahmad, then know that he is a person of the *Sunnah*. If he had reached the time of ath-Thawrī, al-Awzā‘ī and al-Layth, he would have been the one having precedence amongst them.” So it was said to Qutaybah, “You would mention Ahmad along with the *Tābi‘īn* (the successors: students of the companions)?” So he said, “With the greater *Tābi‘īn*.” (*Foundations of the Sunnah*, p.67)

‘Alī ibn al-Madīnī also said (about him), “Allāh honoured and strengthened this Religion with (Abū Bakr) as-Siddīq on the day of Apostasy, and with Ahmad on the day of the trial (*al-Mihnah*).” (*ibid*, p.68)

For more details on the biography of Imām Ahmad in the English language refer to *Foundations of the Sunnah* by Salafi Publications

⁷³ Banū Abbās were the third Islamic dynasty to rule after the death of the Prophet Muhammad, the first two being the *Rightly Guided Caliphs* and Banū Umayyah (the Umayyad’s). They wrested power from the Umayyads in a bloody over through after the Umayyad family were all killed with the exception of ‘Abd ar-Rahmān ad-Dākhirī (nicknamed the *Falcon of the Quraysh*) in the year 132 *hijrī*. The first of their rulers was Abū al- Abbās as-Saffāh (*the blood spiller*) with the last being al-Musta‘sim billāh before they were eventually succeeded by Banū ‘Uthamān (the Ottomans) in 632 *hijrī*.

⁷⁴ The saying that the Qur’ān is created was innovated by Bishr al-Marīsī, and due to this innovation, the *Khalīfah* (Harūn) ar-Rashīd swore that if he caught Bishr, he would kill him. However, the *Khalīfah* al-Ma‘mūn studied theological rhetoric (*kalām*) and was attended by some of the heads of the Mu‘tazilah who made this saying alluring to him, until he adopted it, called the people to it, and set up the trial (*al-Mihnah*) for it. (*Foundations of the Sunnah*, p.74) This opinion of disbelief (and inquisitions) was also adopted by the caliphs’ al-Mu‘tasim and al-Wāthiq. As a result, many of the scholars of the day either fled, or were put to trial though imprisonment and torture if they refused to endorse and adopt this belief. However, there was a small number of scholars who remained steadfast in the face of such

at a time where there was not a major (external) transgressing force against the *Ummah*.

On the other hand, we find that ibn Taymiyyah considered that the armies of *ash-Shām* and Egypt (in his time) - even though there was ignorance and innovation amongst them - to be the *Victorious Party*, because they were repelling the transgressing enemy, protecting Allāh's religion, and the Muslim's homelands. (This remained the case) despite the fact that they were not considered to be from the people of knowledge. In addition, the *Mamlūks*⁷⁵ were not considered to be from the *people of hadith* either, as it is known. In reality, they were, in general, nearer to ignorance and innovation, than they were to knowledge. However, (notwithstanding this) they occupied a vacant post (in the *Ummah*), which was repelling the transgression (of the Mongols).

2. There is no doubt that fighting without knowledge of Allāh's religion, and without basing the initial steps (of fighting) on the foundations of knowledge, (negates) the fighters from possessing the complete attributes of the Party who is *manifest upon the truth*. This is because they cannot be *manifest upon the truth*, nor performing Allāh's order completely and properly, except with knowledge (of the Truth) accompanying (and directing) their *Jihād*, even though the fighters are rewarded based on their intention to defend the religion, lives, honour and wealth (of the believers) by repelling the enemies of Allāh.

trials refusing to endorse this innovation, most notable among them was Imām Ahmad ibn Hanbal - may Allāh have mercy upon him.

⁷⁵ The Mamluks were originally Turkic (white) slaves who were bought as children in the slave markets and then raised in the military camps of the Muslims. This trend was first seen in the era of the 'Umayyids, however their numbers increased dramatically in the second stage of the 'Abbasid caliphate. As time went on, these Mamluks occupied more senior positions within the military and were used to strengthen many of the state-lets that began to emerge as the 'Abbasid caliphate became weaker and weaker. Amongst the notables from the Mamluks was Sayf ad-Dīn Qutb 'the lion of 'Ayn Jālūt', who defeated the Mongol forces in the famous battle at 'Ayn Jālūt, Palestine. The Mamluks themselves eventually created their own state-lets, among the prominent dynasties were the Zangids and the Ayoubids who fought against the Crusaders.

3. It is not a necessity that every single individual in the *Victorious Party* should be from the people of knowledge, instead, it is enough that the leadership possess the qualities of knowledge, *Da'wah* and *Jihād*. Hence, the group is judged by their general banner, leadership, methodology and *Aqīdah*.
4. Lastly, and of no doubt, it must be clarified that the completeness of the *Victorious Party* and its leaders, lies in it combining and steadfastly adhering to the attributes of *Da'wah*, enjoining (good) and forbidding (evil), and fighting, all based upon sound knowledge. Just as was the condition of the (past) great leaders of Islām, from the likes of Imām ibn al-Mubārak,⁷⁶ one was of the greatest scholars of Islām, being a

⁷⁶ He is Abū 'Abd ar-Rahmān 'Abdullāh ibn al-Mubārak at-Tamīmī. He was born in Marw, Khurasān, in the year 118 *hijrī*. He was one of the greatest scholars of the *Ummah*, excelling in the fields of *fiqh*, *hadīth*, Arabic language, poetry, and history. He was a prolific worshiper, known widely for his *zuhd* (asceticism) and his bravery in battle. He famously wrote to his friend al-Fudayl ibn 'Iyādh, known as '*Ābid al-Haramayn*,

"O Worshipper of the two Holy Mosques!

Were you to see us, you would realise your
worship is mere play

For the one whose tears fall down his cheek (in worship)

Then in turn, our blood flows down our necks (in
battles)

Then our horses toil on the morning of combat

For you is the smell of fragrance, but our
fragrance

Is the dust and dirt kicked off, which is more pleasant

And indeed, the words of our Prophet have
reached us

A correct and truthful statement, which cannot be denied

The dust stirred up by the Horse of Allah which
enters a man's nose

Can never coexist with the smoke of a blazing fire (Hell)

This is the Book of Allah which shall judge
between us

Surely, the martyr is not dead and this can never be refuted"

... and when he read it, tears came to his eyes and he said, "Indeed, Abū 'Abd ar-Rahmān (Ibn al-Mubārak) has told the truth and he has certainly advised (me)." (*Tafsīr Ibn Kathīr*, and *Siyar A'lām al-Nubalā'* [8/413]). He died at the age of sixty-three after returning from battle in the year 181 *hijrī*.

Muhaddith (scholar of *Hadīth*), *Faqīh* (scholar of Islamic Jurisprudence), *Mujāhid* and *Murābit*. Likewise, Imām ibn Taymiyyah was from the greatest scholars, *people of Hadīth*, and *Mujāhidīn* every time the transgressing enemies would approach. Also, of them is the great Imām al-‘Izz ibn ‘Abd as-Salām;⁷⁷ the *Sultan of the scholars*, and *Mujāhid* during the era of the Tatars (Mongols).

5. In summary, the *Victorious Party* are the group discharging Allāh’s commands, manifest and firm upon the Truth, not susceptible to the harm of those who abandon them nor those who differ with them, and are those who fight for the sake of this religion. There is no doubt that fighting and *Jihād* are the most obvious attributes (of this Party) in the *Ahādīth*. So much so, that it is virtually a condition for them, especially when fighting becomes an individual obligation, or lacks sufficiency in its numbers, as is our condition today. Therefore, it is not possible for the *Victorious Party*, the elite of this *Ummah*, to abandon the most obligatory of obligations after *Īmān*; and that is repelling the transgressor by means of fighting.⁷⁸

⁷⁷ Abū Muhammad al-‘Izz ad-Dīn ‘Abd al-Azīz ibn ‘Abd as-Salām ad-Dimishqī, born in 577 *hijrī*, was the leader of the scholars in his time and one of the famous scholars of the *Ummah*. He was famous for his asceticism and braveness for the sake of Allāh. He became known as ‘the Seller of the Sultans’ when he gave the famous fatwa that the Mamluk rulers must be sold (despite their taking power over the state), and their price deposited in the *Bayt al-Māl* (Muslim Treasury). He died in Cairo in the year 660 *hijrī*.

⁷⁸ ibn Taymiyyah ruled in his *al-Fatāwā al-Kubrā* (4/608), “The first obligation after *Īmān* is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs.”

In light of all that has preceded, who is the Victorious Party in this era?

(In order to answer this) we must (first) know the prevailing conditions of the day, conditions and realities that have become known by the intellect, understanding, and contemplation by necessity.

Firstly, from East to West, the Muslim lands are under overt occupation by the transgressing Jews, or the Christians, or the atheists, or the communists, or the polytheistic idol worshipers. This is the case in Palestine, and *ash-Shām* generally, Bosnia, Chechnya, the mid-Asian republics, East Turkestan which China occupies, and Kashmir which India occupies. And many (other) lands and people, that no one knows except for Allāh, are under the rule of the disbelievers.⁷⁹ Or, (the disbelievers occupy our lands) in an indirect way, by way of them employing apostate 'Muslim' leaders who ascribe themselves to Islām, just as is generally the case throughout the remaining lands of the Muslims.

Secondly, all of the lands of the Muslims (governed by apostate rulers), without exception, have distanced themselves from, shown enmity to, and have altered Allāh's legislation, ruling by other than what He revealed, in addition to allying with His enemies.⁸⁰

⁷⁹ The Shaykh uses the term '*Kuffār Asliyīn*' (كفار أصليين) (original disbelievers) to refer to those disbelievers who have always disbelieved in Allāh and His Messenger ﷺ (such as the Jews, Christians, pagans, and polytheists, etc.), as opposed to the *Murtadīn* (مرتدين) (apostates), who once believed (in Islām), but turned on their heels (away from Islām) to disbelief. One of the reasons behind making a distinction between types of disbelievers is that, depending on what type of disbelief they harbour, their rulings concerning how the Muslims should deal with them according to the *Sharī'ah* differs.

⁸⁰ Refer to Shaykh Muhammad ibn 'Abd al-Wahhāb's '*Nullifiers of Islām*', in it he (may Allāh have mercy upon him) writes: (*The Fourth Nullifier*) "The belief that the Guidance of someone other than the Prophet ﷺ is more perfect than his Guidance; or that the ruling of other than the Prophet ﷺ is better than his ruling, like the one who prefers the ruling of the *Tawaghūt* over his (the Prophet's ﷺ) ruling is a disbeliever; [or the permissibility of accepting the ruling from other than what Allāh has revealed]."

Thirdly, all of the lands of the Muslims, the Muslims in general, and the people of Islām, *Da'wah*, and practicing (Muslims) especially, are being afflicted by oppression, tyranny, injustice, killing, violation of honour, imprisonment, and torture, a fact known to all, near and far.

...

So, does it make sense that (despite) these conditions, we suggest today that the *Victorious Party* are the ones who do not care about any of what we have just mentioned, and instead preoccupy themselves correcting chains of (*Hadīth*) narration, writing books, and narrating *Ahādīth*?

Does it make sense that they are the ones who do not care, at all, about the state of the Muslims affairs, and instead preoccupy themselves with (ritual) worship (such as praying and fasting), repeating *adhkār*⁸¹, and secluding themselves in corners (of the mosques)?

Indeed, Allāh the Exalted says,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers.﴾

[*Al-Mā'idah* (5):44]

(*The Eight Nullifier*) “Backing or supporting the polytheists and aiding them against the Muslims. And the evidence of this is the Saying of Allāh, the Most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

وَمَنْ يَتَوَلَّهُمْ فَاِنَّهُ مِنْهُمْ﴾

﴿O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them.﴾ [Al-Mā'idah (5):51]”

In addition, Shaykh ibn Bazz (may Allāh have mercy upon him) in his *Fatāwā*, (1/274) said, “The Muslim scholars have agreed that whomsoever aided (supported) the *Kuffār* (infidels) against the Muslims and helped them in any way, then he is a *Kāfir* (infidel) just as they are.”

⁸¹ *Dhikr* (ذِكْر), pl. *Adhkār* (أَذْكَار): remembrance. The word is often used in the Islamic context to refer to recitation of the Qur’ān, the repetition of prescribed supplications, and mentioning the name of Allāh. In some *Sūfī* sects, *dhikr*, particularly repeatedly mentioning the name(s) of Allāh, is given precedence over most, if not all, forms of worship.

Does it make sense that they are the ones who did, (and do) not speak about all the (humiliating) realities (the Muslims are subjected to), and their work is nothing except correcting what they claim is 'the correct *Aqīdah*', waging war against shrines, graves, and *Shirk* of the dead?⁸² While they are (content with) being ruled over by disbelief, and sins, indecency, and fornication surround them and their children, beamed into their homes via every form of (electronic) media, and while they have the best of relationships with the evil-spreading disbelievers?

Or, are the *Victorious Party* those content to comfortably remain in the countries of the disbelievers, while they pay lip-service towards, and issue (diluted and distorted) *Fatāwā* about the rulings of *Jihād* and *hijrah*? (Deluding themselves as) they open 'Islamic centres' conforming to the western version of (moderate) Islām?

Or, perhaps you see them to be those who relax beneath the (shade of) the legislation of the apostates and disbelievers, busying themselves with their wealth, wives, and children, whilst they eat the flesh⁸³ of the *Muhājirīn*⁸⁴ and

⁸² Note: this is not to suggest that these practices are not praiseworthy, however everything should be viewed in its correct perspective, and priority needs to be given to that which is most important and pressing. As ibn Taymiyyah said, "The first obligation after Imān is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs." Additionally, many people hold the erroneous concept that for one to engage in *Jihād*, life somehow grinds to a halt, and every other deed that he used to do is cut off. This is ignoring the reality that many of the greatest and most celebrated Islamic works were written by scholars whilst they were engaged in *Jihād* and *Ribāt*. Contemporary examples of this being the works of Shaykh 'Abdullāh Azzām and a number of the scholars from Yemen such as Hārith an-Nadhārī, Ibrāhīm ar-Rubaysh, and Anwar al-Awlaqī (may Allāh accept them). Additionally, al-Qurtubī quotes under the *tafsīr* of verse 29:69 Sufyān al-'Uyaynah as saying to ibn al-Mubārak, "If you witness the people differing (over an issue), then you should sent it (the issue) to the *Mujāhidīn* and the *ahl ath-Thughhr* (the *Murābitīn*), for indeed Allāh has said, ﴿We will surely guide them﴾."

⁸³ Allāh says in *Sūrah al-Hujurāt*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾

Mujāhidīn in the cause of Allāh. (Discouraging others) under the pretext of (avoiding) hastiness, ruining the *Da'wah*, acting too soon, the (in)correctness of the banner (of *Jihād*), and the likes of these (misguided and shameless) statements?

...

There is no room for doubt, that the *Victorious Party* in this era, and in these conditions, are the people of *Jihād*, the people of weapons; the *Mujāhidīn* who are repelling the transgression of the disbelievers and apostates, (fighting) solely under the banner of '*There is no deity worthy of worship except Allāh, and Muhammad is the Messenger of Allāh*'.

Professor 'Abd al-Qādir ibn 'Abd al-Azīz, in a summary of his words about the *Victorious Party* subtitled, '*Who are they, and Who will they be?*' Says, (p.80) under the heading, '*The Most Important Obligations of the Victorious Party in this Era*':⁸⁵

﴿O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allāh; indeed, Allāh is Accepting of repentance and Merciful.﴾
(49:12)

The Prophet ﷺ defined backbiting in the following narration reported by Muslim in his *Sahīh* (6265): Abū Hurayrah reported Allāh's Messenger (ﷺ) as saying, "'Do you know what is backbiting?' They (the Companions) said, 'Allāh and His Messenger know best.' Thereupon he (the Prophet) said, 'Backbiting implies you talking about your brother in a manner which he does not like.' It was said to him, 'What is your opinion about this if I actually find (that failing) in my brother which I made a mention of?' He said, 'If (that failing) is actually found (in him) which you assert, you in fact [have] backbitten him, and if that is not in him, it is a slander.'"

⁸⁴ *Muhājirīn* (مهاجرين): emigrants, or those who have made *hijrah* for the sake of Allāh. In general, this refers to the obligation of a Muslim leaving, and traveling from *Dār al-Kufr* to *Dār al-Islām*. Or, when a Muslim travels for the purpose of *Jihād*; the ones that do these are referred to as *Muhājirīn*. For more details on the concept of *Hijrah*, refer to *Hijrah... So Flee to Allāh!*

⁸⁵ al-'Umdah fī I'dād al-'Uddah lil-Jihād fī Sabīlillāh Ta'ālā, p.80

Indeed of the greatest obligations of the *Victorious Party* in this era is *Jihād* against the apostate rulers who have changed the legislation of Allāh, and rule over the Muslims with man-made laws [...] And their corruption, changing of the legislation and principles (of Islām), and their spreading of indecency amongst the Muslims. If the companions were alive today, the greatest of their deeds would be *Jihād* against these rulers.⁸⁶ [...] And I do not see anyone of those who ascribe (themselves) to religious knowledge in our era, who does not speak about this matter (by) rejecting (the falsehood) and inciting the Muslims to *Jihād*, (except that) I do not see him meeting Allāh, except with Allāh's wrath upon him. For Allāh said,

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Book - those are cursed by Allāh and cursed by those who curse.⁸⁷

...

Indeed, both the apostates and hypocrites have sided with the transgressing disbelievers who have invaded (the lands of the Muslims). Therefore, if the *Victorious Party* is the best from the religion, then it makes no sense that it neglects the most obligatory of the obligations after *Tawhīd* - which is

⁸⁶ As they did in the Caliphate of Abū Bakr as-Siddīq, when he declared war on the apostates in what came to be referred to as *al-Hurūb ar-Riddah* (the wars of apostasy). Refer to the biographical accounts of the companions, such as as-Sallaabee's book, *The Biography of Abū Bakr as-Siddeeq*, and Imām Anwar al-Awlaki's audio lecture series, *Abū Bakr as-Siddīq: His Life and Times*, for some of the most detailed works in the English language, and Allāh knows best.

⁸⁷ *Al-Baqarah* (2):159

repelling the transgressor,⁸⁸ with the claim of doing deeds, which the scholars have consensus on, are inferior (to *Jihād* in the cause of Allāh). Accordingly, the ruling for whoever does this after the enemies having descended upon our lands, is that they are not from the *Victorious Party*, but rather are from the *Defeated Party* who stays back (from *Jihād*) and flees (from) battle.

Consequently, the *Victorious Party* in this era are those who are bearing the banners of *Jihād*, carrying their weapons in order to repel the aggression of the transgressors:

Firstly, they are repelling the transgressing disbelievers from the likes of the Jews, Christians, polytheists, atheists, apostates, and their allies and helpers with the sword (*Jihād as-Sinān*). Hence, whoever performs this today, they are from the foundations of the *Victorious Party*, whether they be fighting as individuals or in groups.

Secondly, those who repel the transgression of the hypocrites who argue on behalf of the Muslims enemies with falsehood, from the palace scholars,⁸⁹

⁸⁸ Shaykh al-Islām ibn Taymiyyah ruled in *al-Fatāwā al-Kubrā* (4/608), “About the defensive *Jihād*, which is repelling an aggressor, is the most tasking type of *Jihād*. As agreed upon by everyone, it is obligatory to protect the religion and what is sacred. The first obligation after *Imān* is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs. There are no conditional requirements such as supplies or transport; rather he is fought with all immediate capability. The *Ulamā* (scholars), our peers and others have spoken about this.”

⁸⁹ *Scholars of the Sultān*, or *Palace Scholars*: this term was coined to refer to those ‘scholars’ who drew close to, and frequented the courts of the (evil) Sultans, releasing (erroneous) legal rulings in order to curry favour with the *Sultān*, despite Allāh saying about such people in *Sūrah Āli ‘Imrān* (3:187):

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ
وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُيِّنَ مَا يَشْتَرُونَ﴾

﴿And [mention, O Muhammad], when Allāh took a covenant from those who were given the Scripture, [saying], “You must make it clear [i.e., explain it] to the people and not conceal it.” But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.﴾

innovators, the *Murjifīn*, and the *Mukhadhilīn*.⁹⁰ (This is achieved by) repelling them by clarifying, and establishing the proof upon them from the Qur'ān and *Sunnah*. This is the *Jihād al-Bayān* that the scholars have explained. Therefore, whoever performs this today whilst remaining patient upon this path (of *Da'wah*), and upon the difficulties of being expelled (from ones home), waged war against, and disparaged, then he is from the helpers of the *Victorious Party*. While we hope that he or she is counted amongst them, (it must be stated that) they are, no doubt, inferior in rank to the *Mujāhidīn*, as long as they do not possess a legitimate excuse (to stay back from *Jihād*).⁹¹

In addition, the Prophet ﷺ said,

... من اتبع السلطان افتتن

“... Whoever follows the ruler will put himself through trial.” And in another narration, “approaches the ruler” (*Sunan an-Nasā'ī*)

Consequently, such ‘scholars’ were detested and ‘warned against’ by many of the *Salaf* for their treachery and disservice to the religion in pursuit of worldly gains, whilst possibly being the ones who the Messenger of Allāh ﷺ was referring to when he said, “Most of the hypocrites of my *Ummah* will be the scholars of the Qur'ān.” (Authentic, Ahmad: 6509, 6510, 6513, 16892, 16934, and 16935).

Today, *palace scholars* accompany every apostate ruler in the Muslim world (and even many of the disbelieving rulers in the West!) issuing *Fatāwā* legitimising their disbelief, tampering with the religion to suit their own benefits, and oppression of the Muslims.

⁹⁰ Ibn an-Nuhās stated about such people, “The Muslim who discourages others from fighting should be banned (by the leader) from joining any army of *Jihād*. If he did go out then the leader (of the Muslim army) should send him back. If he fights, he should not receive any portion of the booty, or any due compensation, or the personal weapons or belongings (*salb*) of any enemy he may kill as a punishment for his discouragement of fighting.

The discourager (المخذل) is the one who would say for example, ‘*The enemy is too strong*’, or ‘*our horses are weak*’, or ‘*we cannot beat them*’, or such statements that imply that we should not fight.

Close to that is (المرجف) the person who spreads rumours that weaken the Muslims.” (*al-Mughnī* 10/372, in *Mashārī' al-Ashwāq*... p.319, and p.384 in the English translation)

Regarding those who refrain from *Jihād*, Allāh puts them into three categories; with the first two not being blameworthy, while the third is a major sin and deed from amongst the deeds of the *munāfiqīn*, incurring the anger and punishment of Allāh:

- Those who refrain from *Jihād* that is not obligatory upon them, such as when the *Jihād* is *Fardh al-Kifāyah*. About these Muslims, Allāh says in *Sūrah an-Nisā'*,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ۖ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿Not equal are those believers remaining [at home] - other than the disabled - and the mujāhidīn, [who strive and fight] in the cause of Allāh with their wealth and their lives. Allāh has preferred the mujāhidīn through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allāh has promised the best [reward]. But Allāh has preferred the mujāhidīn over those who remain [behind] with a great reward - Degrees [of high position] from Him and forgiveness and mercy. And Allāh is ever Forgiving and Merciful.﴾ (4:95, 96)

- Those legally exempted from fighting, such as the physically incapable. About them, Allāh says in *Sūrah al-Fath*,

﴿لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ﴾

﴿There is not upon the blind, the lame, or the ill any guilt [for remaining behind]﴾ (48:17)

- Those who refrain from *Jihād* that is obligatory upon them, with no legal excuse. This group comprises of the *munāfiqīn* (hypocrites), and those promised humiliation and a severe punishment. Allāh says about them in *Sūrah at-Tawbah*,

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَبْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ﴾

﴿Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and Jihād [i.e., striving] in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."﴾ (9:24)

Also, in the same *Sūrah* He says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْخُذْتُمْ إِلَى
الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ

Whereas, the one who joins the sword with the pen and the feather with the quill, combining fighting with knowledge and *Da'wah*, while enjoining good and forbidding evil; then there is no doubt that these are from the leaders of

إِلَّا قَلِيلٌ ۖ إِلَّا تَنْفِرُوا يُعَذِّبُكُمُ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْئًا ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent.﴾ (9:38, 39)

Regarding the various narrations about the *Victorious Party*, Shaykh Ahmad ibn ‘Abdillāh az-Zahrānī said, “And the Prophetic narrations have mentioned four types of people, and they are:

- **The first type:** *The Victorious Party*, and their description is that they are established upon the Command of Allāh the Exalted, they are victorious, they are manifest upon the people, they fight upon the Truth, they subjugate their enemies, they do not care about those who oppose them or those who abandon them or assist them, and they are upon this until the Command of Allāh, the Exalted, comes.
- **The second type:** The abandoners. They are the ones who have sat back from *Jihād*, and such people.
- **The third type:** The opposition. They are the ones against the *Victorious Party*.
- **The forth type:** Those who give victory (assistance) to the ones established upon the Command of Allāh, the Exalted, but they are not at the status of the *Victorious Party*.

So it is upon the Muslim to make clear to himself which of these types he is from - is he from the victorious ones, from the assisters, from the abandoners, or from the opposition?

And let those established upon the Command of Allāh know that it is upon them to prepare the preparations to terrorise the enemies of Allāh and their enemies, and to incite the believers to fight, and to ready themselves to go forth in the Path of Allāh, whether they are light or heavy. And to have patience enduring the harm, suffering, and hardship(s) that they will meet on their path, and that they put their trust in Allāh Alone. And with all this, the greater reality - that Victory is from Allāh no matter what they expend from ways and means - must be established within the souls.” (in Abū Qatādah, *Characteristics of the Victorious Party*... p.28)

the *Victorious Party* and its scholars. They are, no doubt, the highest in rank, overshadowing the two previously mentioned categories.

...

We ask *al-‘Alī al-Qadīr*⁹² by His mercy and Bounty which He bestows upon whomever He wills, to make us of them, and with them in this life and in the next, under the banner of His beloved and chosen one ﷺ.

⁹² العلي القدير (The Most High, the all-Capable)

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